

# The Baptist Record.

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## BAPTIST RECORD

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## EDITORIAL

On First, Fourth & Fifth Pages

## NOTES AND COMMENTS

WE have good words from Bro. A. Taylor, of Cynthia, whose ministerial work is all in the Mississippi Delta. We rejoice in his success in his work. The Lord has been gracious to him and has used him freely for the advancement of His cause. May the Lord continue His help more and more to our dear brother in winning many souls for the Master.

WE regret to learn of the serious sickness of our worthy United States senator, Gen. J. Z. George, at Washington, D. C. His long and faithful public services have drawn close about him the confidence and affection of all our people, whose sympathies and prayers are with him in his affliction. We hope soon to hear of his restoration to his health, and to the activities of his great work.

THE picture of the new Capitol building for Mississippi presents a very satisfactory appearance, and the estimate of the cost of erection, about \$750,000, seems reasonable for such a building. Mississippians will not need especially to boast of their splendid State House, but they will have the right to feel serenely comfortable about it when other people take on about theirs. We think it will quite fill the bill.

THE death of Chancellor T. B. Graham, of the Eighth District, whose home is at Forest, on Thursday night, January 21, amounts to a serious calamity to the people of Mississippi. Judge Graham was a soldier in the lost cause, and won great fame, rising by force of merit to the rank of Brig-General; he was a lawyer of wide reputation, a judge of unimpeachable purity and integrity, and a citizen of the noblest character. While he was not a member of any church, as far as we know, yet his attendance upon divine service, his general deportment, his liberality and his consistent, upright life, suggested quite plainly that there was an unseen divine power within that is the mainspring of all true Christian living. May the bereaved family find consolation within the arms of the "everlasting

## JESUS AND THE HOLY SPIRIT.

The anointing of Jesus by the Holy Spirit at his baptism, marks his entrance upon the work which he had engaged to do as the Messiah, the Holy One of God. Even after this, he claimed to be possessed of the Spirit without measure. We may expect, on the next appearance we have of him, to have him vitally associated in some way with the Spirit. Our expectations are not to be disappointed. Immediately after his baptismal scene, he is entering upon the ordeal of his temptation, but he is under the impulsive power of the Spirit.

Matthew says: "Then was Jesus led up of the Spirit into the wilderness, to be tempted of the devil." 3:1.

Mark: "And straightway the Spirit driveth him forth into the wilderness." 1:12.

Luke: "And Jesus, full of the Holy Spirit, returned from the Jordan, and was led by the Spirit in the wilderness." 4:1.

Clearly it is the purpose of the inspired writers to connect this temptation scene of Jesus with that of his reception of the Spirit at his baptism. In the anointing by the Spirit he had been entrusted with supernatural powers, and the temptation is an effort on the part of the devil to have Jesus use his newly acquired powers to further his

own personal interests, without regard to the will of God. Matthew and Luke represent Jesus as led by the Spirit. Mark, as "driven," literally "cast out." Luke is careful to inform us that Jesus returned from the Jordan "full of the Spirit," as well as "led by the Spirit." The thought clearly is that the impulsive power under which Jesus was moved at this time, was the Spirit. The purpose of this leading forth into the wilderness was that he might be tempted of the devil. Not that it was the purpose of Jesus to seek temptation, but it was the purpose of the Father, who had anointed him with his Spirit, to have him thus brought to the test. Jesus was manifestly entirely under the control of the Spirit. It was through the medium of the Spirit, the will of God was made known to Jesus in his state of humiliation. Existing in the form of a servant, he had laid aside the exercise of the divine prerogatives, and was under the impulsion of the Spirit in his earthly activity as the Messiah, combining in inseparable union the divine and the human. The path along which Jesus should go was not self-chosen, but disclosed to him through the Spirit, which he enjoyed without measure.

There is another set of passages which represent the Spirit as acting in another capacity upon Jesus. Luke represents Jesus as returning to Galilee "in the power of the Spirit." 4:14. And again, Jesus reads in the synagogue the prophecy of Isaiah: "The Spirit of the Lord is upon me, because he anointed me to preach the gospel to the poor. He hath sent me to pro-

and recovering of sight to the blind; to set at liberty them that are bruised, to proclaim the acceptable year of the Lord." Luke 4:18-19. Again, Jesus said, "If I, by the Spirit of God, cast out devils, then is the kingdom of God come upon you." Matt. 12:28.

John furnishes us with a number of passages embodying the same doctrine. "For he whom God hath sent, speaketh the words of God, for he giveth not the spirit by measure." 3:34. "Verily, verily, I say to you, the Son can do nothing of himself, but what he seeth the Father doing." 5:19. "My teaching is not mine own, but his that sent me." 7:16. In all these passages, and they might be greatly multiplied, Jesus is represented as casting out devils by the Spirit of God, or as being under the direction of God to an extent that what he does, he does not of himself; the Father that dwelleth in him, doeth the work.

He has not come to do his own will, but the will of him who sent him. Jesus had no will, save the will of his Father; and that will was made known to him by the Spirit of the Lord, who was upon him, with which he was anointed. The Spirit was the energy of God in him, by which he was brought to choose the words which he spoke and the works which he wrought. When Jesus was speaking of his self-sacrifice

for his sinners, he said: "No man taketh it (his life) from me. I have the 'right' (consist) authority to lay it down, and I have the 'right' authority to take it again. This commandment have I received of my Father." The right to lay down his life, therefore, was by virtue of the authority of the Father.

This is in perfect accord with other passages in which Jesus represents himself as being under the direction of God, and entirely dependent upon the will of God in everything he did and taught. To be sure in all these passages, there is no mention of the Spirit as the medium of communication and importation to Jesus, but as John had told us in the beginning of his gospel, that the Spirit abode with Jesus,

we may, without violence to the plain meaning, associate the Spirit with the activity of Jesus, under the control of God's will, and dependent upon God's power. This seems to be in full accord with the views of Paul as expressed in Phil. 2:5-9. The self-renunciation, or emptying, spoken of, must refer to the surrender upon the part of Jesus of the exercise of his divine prerogatives, making the form of a servant, becoming in fashion of men, and being found in the likeness of men, humbling himself and becoming obedient even unto the death of the cross. The appearance and limitations of humanity were set about him, and what he did in his earthly activity, he did under the direction and energizing power of the Spirit. But the dependence of Jesus upon the Spirit is not terminate

dead by the Spirit. "But if the Spirit of him that raised up Jesus from the dead, dwelleth in you, he that raised Jesus Christ from the dead, shall also quicken your mortal bodies through his Spirit that dwelleth in you." (Rom. 8:11.) There are numerous passages which ascribe the resurrection of Jesus Christ, to God the Father. (See Col. 2:12; Eph. 1:19-20; Gal. 1:1; Rom. 1:4, 10:9.) These represent Jesus as raised up by the power of God, by the glory of the Father; and in the passage above, the obvious inference is, that God wrought upon the body of Jesus lying dead in the grave, through his Spirit. This resurrection power of the Spirit will be realized in all those in whom the Spirit dwells.

Once more, Luke represents Christ as giving the final commandments to his apostles through the Spirit. (Acts 1:2.) Such are some of the facts of the Spirit as associated with Jesus Christ as he appeared among men. Indeed, it seems that all that Jesus taught and wrought; all the purposes which actuated him; and the impulses by which he was moved; the supernatural power which he exercised; and which was realized in him in the resurrection of his body, was given him through the Spirit. His own inherent powers of divinity were for the time of his earthly activity latent, and he became the in-

strument of God through the Spirit. In such capacity he came not only to reveal the will of God to the world, but he came to do the will of his Father. In the state of his humiliation and self-renunciation, we must not think of Jesus as having divested himself of any of the essential elements of divinity. This he could not do, and be God; but while retaining them, they were latent, and he became a servant in the house of his Father, though still the Son.

THE Preacher's School is on in strong force. Notwithstanding the cold wave, there was a large attendance at the first session, beginning at 9 o'clock on Tuesday morning. Dr. Venable is at his best, and is leading us into the green fields of broader and fresher views of many old Bible truths. Whoever failed to get here, or fails, will have missed one of the great opportunities of life.

WE greatly regret to learn of the serious sickness of Dr. H. F. Sproles, of Jackson, but sincerely trust he may soon be restored to health. We hope every one who has promised anything to the new church and mission rooms enterprise, will not wait for a personal reminder, but send it at once to Bro. Sproles. There is a payment now due and the money is much needed to meet it. The work on the house, we understand, has been finished. Now let everybody rejoice, and help to pay.

Ford's Christian Repository for January, 1897, is an extra good number, full of good things.

DR. H. H. HARALSON, of Forest, who is Quarantine Inspector for the Mississippi Board of Health on the Gulf Coast, has recently submitted his annual report of work done on that coast in the interest of the health of our people. It is an able and thorough presentation of the whole matter of quarantine service, and especially does it demonstrate the unwisdom and exceeding great danger of the present location of the U. S. Quarantine Station on Ship Island. It is quite clear from the Doctor's reasoning that there can be no certain guarantee of safety from the plague of yellow fever, with an hospital for the treatment of that fearful disease so near to the mainland of our State. He has established a quarantine station and hospital on what is known as Cat Island,

sufficiently remote from the mainland, and with conditions of difficult communication sufficient to insure almost perfect immunity. The Doctor has also brought to bear such an array of fact and argument to bear on the question that the removal of the Government Hospital Station from Ship Island has been virtually effected, and before another return of the season for the fatal infection, we shall doubtless have heard of its final consummation. Dr. Haralson has, in this act, rendered a great and invaluable service for our people, and deserves their united

now established an office at Biloxi, and will engage regularly in the practice of his profession, in connection with his quarantine duties, where, we doubt not, he will soon become as successful and popular as he has been at Forest, where he is held in the highest esteem, and where he will leave, should he do so permanently, with the sincerest regrets of the people.

WE would especially commend the Doctor to any of our readers who may at any time seek the Gulf Coast for purposes of health, as a physician of the highest character, and a Christian gentleman who will always be found on the side of religion, justice and righteousness. We shall miss him grievously at Forest, but we will rejoice in his good help and fine Christian influence with the brethren at Biloxi. May the Lord greatly bless him and his, and make them a blessing.

"The names of our Lord," says the *New York Examiner*, "are profoundly significant; they are descriptive of his character, his work, and his mission. This is beautifully seen in a few of those most familiar. The name 'Jesus' means Savior; 'Christ,' the anointed one; 'Lamb of God,' the sacrifice offered once for all; 'Redeemer,' the ransom paid by the atoning blood; 'Immanuel,' God with us; 'Bread of Life,' the beautiful provision that has been made in Christ for the spiritual needs of men. The name, 'Prince of Peace,' has a special and beautiful significance, as ap-



## Letter From Hot Springs, Ark.

The Arkansas Baptist State Convention recently closed here, the best session of its history, resulting in raising \$2000 for education, \$1000 of which are for the education of young preachers in Ouachita College. With out discussion, the convention unanimously condemned Whittism, demanded Whitt's retirement from the Seminary and refused to contribute a cent to it until he is out of it. Dr. Dargan as a Christian, was welcomed to the convention through fraternal courtesy, was allowed to present the Seminary to the Convention, but did not get a cent from it. Dr. Whitt's book being pushed before the public by the Arkansas Methodist as "the remedy for Baptist Bigotry," has served only to show Baptists that Dr. Whitt is doing Baptists more harm than any pedo-Baptist can possibly do them—that intentionally or non-intentionally, Dr. Whitt is the most dangerous man we have in our camp. By the way, what kind of a man is Dr. Whitt, to hold on to his position in the face of the well-known fact that a very large part of Southern Baptists are irreconcilably opposed to his continuing in the Seminary—probably more than half of them? What would be thought of a pastor who should thus hold on to the position of pastor of a church? Dr. Whitt continues to defy the will of the mass of Baptists, by holding on to this position, is there not danger that not a few will conclude that he is not the "sweet spirited, excellent Christian man" that some have been publishing—that he is yet no better man than when he hid

pedo-Baptist paper, and as a pedo-Baptist, assailed Baptist history? Maybe, the great doctor believes in consistency, and continues to hold on to his position that he was when he assailed Baptist history under the cover of a pedo-Baptist editorial. As to this book, there are few

pedo-Baptist works against Baptist that are characterized by more quibbling and sophistry. The book is largely made up from the book of a pedo-Baptist scandal monger, who as a certain bird, searched old musty volumes for slanders on Baptist history, making it one of his great points to prove Baptists of the past so licentious as to baptize men and women "naked," at the same time, rubbing the water into them! The book on which Dr. Whitt principally relies and which, while reflecting on his own brethren's books, he praises so highly, would almost shame the dirty book of "Parson Brownlow" against Graves. If Dr. Whitt, or any one else dares deny this, I challenge him to come to the front and assail this statement. From Dexter (to whom I allude) it is as easy to prove that the Baptists once baptized men and women naked as to prove that they once sprinkled them. Call on me for the proof, doctor, and we will have some "fun" over this matter. The very fact that Dr. Whitt has gone to the foul and that he denies his high, intelligent, intelligent to appreciate intentional dishonesty as to Baptists are a selfish people. Baptist history, is, of itself, sufficient to show that he has no right to be in the business among Baptists, much less to teach young Baptist

preachers. I know this is a strong way of putting this matter. If I did not know that I could prove my statements, I would not put it so. It is time the whole truth about this matter was told.

As the great health resort of America, Hot Springs, brought out a very large attendance to the Baptist State Convention. Messengers had a delightful time bathing in our health-giving waters and viewing the beautiful city. For the benefit of all concerned, I say, any time in the year is a good time to come and bathe here. On receipt of return postage, any inquiries will be answered as to our Springs. Run up to Memphis, there take the great and popular Iron Mountain Route, and visit our great health resort. We have a good Baptist church here that will give you a warm welcome. We have large congregations and your humble servant frequently baptizes. Be sure to take the Iron Mountain R. R., as it is not only the best road here, but the only through route running trains in here with no change of cars.

I am getting ready to get out a new edition of my Baptist History which such great scholars as the late Dr. John A. Broadus pronounced the "best" work ever written, proving Baptist succession. Though it is so strong against Whitt's position that he has seen best not to attempt to answer it, the new edition will be the latest on the Whitt matter, and will contain the very cream of it all—putting into the hand of the reader, the sum of the very latest investigations. The price of the book is \$2.00; but to all who now send me their names, called on, it will be sent, postpaid, for only that. It has near 600 pages. You will probably be called on any time in 1897, and the book will be sent a month

before the next year. W. A. JARREL, Hot Springs, Ark.

## Group Or Die

In our last reference, was to more convenient and practical arrangement of associations. The combined wisdom of the citizenship of the State, has directed the organization of the counties; and no small proportion of that wisdom is exercised by Baptists. Mississippi is preeminently a Baptist State. We easily recall Dr. Farish's utterance before the Southern Baptist Convention in Birmingham, when in reply to Dr. Williams, of Baltimore, he declared that he could "blow a horn in the piney woods of Mississippi and call a thousand Baptists together any day"; and that he believed in "Baptists keeping house to themselves"; he had rather, than mix up with "union houses." "Preach under a barn where the fleas were as thick as forty black cats in a wallet." The people of Mississippi are Baptists, and the Baptists of Mississippi are the people. They can do anything they wish to do; and they wish to do anything and everything they can do for the promotion of truth and righteousness. It is not true that the Baptists are not sufficient to take care of the State. How the Almighty God can hate

better co-operation, allow me to ask that all of each of you give one half hour to prayerful study of what improvement in Association territory and grouping of churches would prove time-saving and more serviceable in the Master's cause. Will you do this, brother, and send me your suggestion? Please do.

We must co-operate, we must concentrate; we must group or die. J. R. HODGES, Stonewall Station.

## Those "Strange Things."

BY GEO. WHITFIELD.

"Record Reader," seems to think it strange that I should say, first, that all sinners who hear the gospel, could accept Christ and be saved if they would. And then again say, that there is an absolute necessity of a change in the sinner's nature to make him willing to come to Christ and be saved.

I will use this as an occasion to call attention to the fact that there are many things in the Bible, and in the divine government, that we cannot understand or explain; that seem, indeed, to be contrary to human reason, and yet are true.

First, however, let me call "R. R.'s" attention to this passage in Rev. 22:17, "Whosoever will, let him take the water of life freely." This point, then, is settled forever. The sinner may come if he will, and may be saved if he will.

Again, Christ says, in John 3:3, "Except a man be born from above, he cannot see the kingdom of God." And in 10:26, "Ye believe not because ye are not my sheep." And in Luke 10:22, that the Father did "hide these things from the wise and prudent, and reveal them unto babes." So Paul, in 1 Cor. 2:14, declares that "the natural man receiveth not the things of the Spirit of God, for they are foolishness to him." No one can believe on Christ and not know him. These passages emphatically declare that a change is necessary in the sinner's nature to make him willing to come to Christ and be saved.

Said a rich planter to the writer's father: "I do not wish to go to hell, but the religion you preach, nor the heaven you describe."

STRANGE THINGS IN NATURE.

In the natural world, as in the moral world, there are many strange things; things that we can neither explain nor understand, and that yet are true. Who can explain death, the birth of a child, the making of an acorn, a grain of wheat, or the falling of a stone? The stone falls because it falls, is all that the wise man on earth can say. And there are millions of things in nature that we cannot understand or explain, and that yet are facts.

IN THE MORAL WORLD.

So also in the moral world, as in the Bible, plain, if he could, how the sovereign God could make man free and responsible. Yet he is. How can he carry out God's law and be at the same time a sinner? How the Almighty God can hate

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they are Or explain, if he can, how Bible truth can convert the soul. The new birth is as great a miracle as the changing of a wolf into a lamb. Yet the gospel does it in a moment.

## ILLUSTRATION.

A good illustration of this may be found in the Bible, where Christ was working miracles—such great miracles that many declared he was the Christ. But others said, "Can Christ come out of Galilee? Does not the scripture say that Christ comes of the seed of David, and out of the town of Bethlehem, where David was?" The smallest Sunday School child can explain all that now, but then, the wisest among the Jews could not. So now are there great truths in religion that we cannot explain or understand; yet facts they are. Angels may understand some of them, and so may we, by and by, but not now. Let us remember that it is written of us, that "now we see through a glass darkly, but then, face to face. Now we know in part; but then we shall know even as we are known."

## OUR DUTY.

The thing for us to do is to receive the teachings of the Bible as they are given us. To believe them because they are therein written; to trust in them, stand in awe of them, and walk by them. And let us trust and believe that by and by we shall understand them much more clearly than we do now. And let us feel assured that then we shall see that there is no conflict, but that all is in perfect harmony and accord, and that with the Psalmist, we will say: "Lord, how manifold are thy works; in wisdom hast thou made them all."

## A New Creature.

A Scotch girl was converted under the preaching of Whitfield. When asked if her heart was changed, her true and beautiful answer was: "Something, I know, is changed; it may be the world, it may be my heart; there is a great change somewhere, I'm sure; for everything is different from what it once was."

"How wonderfully," says an ancient writer, "does the newborn soul differ from its former self." He liveth a new life, he walketh in a new way. His principle is new; his pattern is new; his practices are new; his projects are new; all is new. He ravel out all he had woven, before, and employeth himself wholly about another work."

The Christian has not learned the first lesson in self-denial who spends ten dollars per year for tobacco, and gives fifty cents per year for the spread of the gospel of Jesus Christ.—E. R.

A famous English merchant named Horniman has left money for the founding of a missionary home, wherein men who intend to devote their lives to foreign missions, may be given free board and lodging while preparing for their work. This home has been established in London.—E. R.

The man who is genuinely converted, brings his time, his talents, and his pocket-book into the kingdom of God.—E. R.

WANTED—By a young man position as bookkeeper or salesman. Experienced and competent. Small salary. References. Address "B. S." care BAPTIST RECORD. 12-17-21.

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## The Great Opportunity.

It is generally conceded that the war in Cuba must be terminated in the next few months. The strong probability is that it will result in Cuban independence. If it does, then the whole island with its million and a half of people will be thrown open to us.

Everything is prepared for the reception of our Baptist faith. Thousands of copies of the Bible have been scattered by the agents of the American Bible Society. Our work in Havana has resulted in informing multitudes who Baptists are and what they teach.

To those who have so long borne the yoke of Romish priesthood, the faith of a church which holds and practices freedom in religion has a deep and potent significance. In Cuba, Baptist faith and religious freedom have become synonymous terms. Today they are fighting for the one; with the close of the contest they will be ready to accept the other. Victory by the Cubans will sweep away the last vestige of Romish domination, and everywhere the sword will have prepared the way for the truth of God.

The gates of all the cities will be thrown open to the messengers of the Cross, and unrestricted welcome will be given everywhere to the feet of those who bring glad tidings of peace.

God has given Cuba's religious future to Southern Baptists. They have succeeded gloriously in the past, and by Divine favor may succeed more gloriously in the future.

We ought to be ready with men and means to enter the open gates as the rear guard of the Baptist army of the future.

Let us be ready to establish in every province at some central point a strong mission station. That station should have one, perhaps two, experienced men understanding the language of the people, and from three to five native Cuban assistants. Equipped with means of conveyance, shelter for their congregations, with tracts, Bibles and Testaments, they could soon visit every part of their province and speed the good news in every community. They could sow the heavenly seed on every hillside and plain, and soon our people would joy to see the springing harvest. But we must prepare to do this work.

Our Home Board, whose duty it will be to guide this movement, must not be loaded with debt. Free it from all embarrassment. Let its financial condition invite to enterprise and greater activity. Let it be cheered by the approval and the contributions of the brotherhood, and with God's blessing Cuba's spiritual freedom will follow her political liberation "as another morn risen upon mid-noon."

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## Character Is Influence.

BY J. L. LLOYD.

Every individual character, whether obscure or prominent, exerts some influence in the world, for good or evil. The influence exerted by true and genuine Christian character may be as potent as the morning dew; but like it, will be salutary and efficacious. Like the golden sunlight, it diffuses radiance and joy in the realms of gloom and thick darkness, and as the aromatic perfume of flowers, it noiselessly and imperceptibly insinuates itself into the hearts of others, and attracts them ere they are aware of its power.

On the other hand, the influence of a spurious and inconsistent Christian character, though it be noiseless also, as well as unobserved, yet like the "pestilence that walketh in darkness," and the destruction that wasteth at noon-day," its desolating power is felt in all circles of society. The cause of Jesus Christ suffers and bleeds through it, and immortal souls are greatly injured and stumble into hell.

It seems to me that if ever there was a time above all others, in the world's history, when a strong stalwart Christian character should be duly observed, highly estimated, and sedulously cultivated by all professing Christians, it is this last decade of the nineteenth century, when every system of religion is passing through the crucible of public opinion, and scoffers and infidels are ever on the qui vive to blaspheme when ever they behold inconsistency in those who are called Christians. In many places Christianity is on trial for its life. Men are encountering problems hard to solve. Better not, a thousand times better not, be a professor of the religion of the meek and lowly Jesus, than to be an inconsistent and unholty professor. Reader, if you have

been a Christian, do not forget that the sacred vows of God are upon you. The eyes of angels and men and devils are upon you and scrutinizing every action. And above all, the eyes of Him "whose eyes are as a flame of fire," are closely observing you, and seeing how you conduct yourself in the grand contest in which you are engaged; the holy warfare you are waging. Remember that "B cloud of witnesses around. Hold them in full survey. Forget the steps already trod, And onward urge thy way."

If you live and act and talk according to the laws of practical godliness; if you dare to do right and scorn to do wrong even tho the popular tide be in that direction; if you are absolutely determined to be controlled by unbending principle, rather than by ignoble expediency; if you have His Spirit and imitate His example, "who went about doing good," then you will certainly exert an influence for good and promote the cause of Christ in this sin-cursed and disordered world.

Then you will save both yourself and others, and by and by, receive the welcome plaudit from the Master, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

But if on the contrary, you bear that sacred name, and act unworthily of it, either by habitual worldliness, dishonesty, deceit, falsehood, impurity, covetousness, pride, envy, hatred, malice, uncharitableness, or any other prevailing sin, you will assuredly bring reproach on the name

of Jesus, "wound Him in the house of His friends," and be the agent not only of injuring your own soul, but also the souls of many others.

Standing on the threshold of a new year, let me write it deeply and indelibly on your heart and memory, that character is influence either for present and everlasting good; or for irreparable and everlasting evil. Hallettsville, Texas.

## Free Access by All.

It is a very noteworthy fact that when Christ was on earth, He courted the freest access to Him by all classes of people. His great mind and heart were hospitable to the utmost degree, to all who might come to Him with their various requests; it mattered not how thronged He was with the affairs of His ministry. He had a word for everybody. A great preacher says, in reference to Christ:

"Whether it was a demon or the chief of devils, whether it was a hating and malevolent Pharisee, or a Sadducee, believing neither in God nor angels, nor spirits, no matter who the being was, what the state of the being's mind, nor the motive that prompted him to come, there was no sentinel stationed at the gate or at the door or in the palace that would deny the personal application. No red tape, no going through intermediate and subordinate officials. He stood as a revelation of God."

"O, thou that hearest prayers, unto thee, shall all flesh come." I say that of all the impressions that have ever been made upon my mind from the study of God's Word, that is the deepest one I ever received and it continually abides with me. Its far-reaching significance takes into me by day and by night, that Jesus Christ, as the revelation of the Father, as the express image of His person, coming to man on the matter of approachable, in every case of difficulty or distress, wrought, in the facts recorded concerning his life, a demonstration of his divinity that is as immovable as a granite mountain, for there is no other such case in the world's history.

What a stimulating encouragement this is to sinners of all classes and of every degree of guilt, to approach Christ at the mercy seat for the free pardon of their sins, and the full salvation of their souls! O, stay not away from such a Savior!

C. H. WETHEREE.

## Our Record.

DEAR EDITORS:—As I think of the name of our paper, THE RECORD, I am forcibly reminded of the "record of life" which we are all writing, and from which we shall finally be judged. We have just finished another chapter in this "Record Book of Life." We bid adieu forever to the year 1896, as to her opportunities for improvements and for doing good. But some day we shall all have to face the "record," which each of us have made during the year just closed. In speaking of the year just closed, a friend of mine wrote me these words: "Could I recall it, I would have been proud to call it the year of the RECORD."

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our hearts unto wisdom. May the dear Lord help us to so live that when this present year shall close, we shall have done more good in leading souls to Christ, in comforting the comfortless, and in helping the helpless, than we have done during the year of 1896.

Now, in conclusion, may I say a word with reference to our work here? Last fall, Bro. R. W. Merrill, of Grenada, was with us for ten days, doing faithful work for the Master, and in His dear name. The attendance was good, the sermons were good, and, we believe, the results of the meeting were good. Our Ladies' Missionary Society is doing excellent work. They are working so faithfully, and with so much interest in the Master's cause. Within the last few months they have sent two boxes, one of clothing and other useful articles, to one of our missionaries in the Indian Territory, valued at \$130. The other, a box of provisions, to our young ministers at Clinton, valued at \$53. These faithful women are such a great help in our church work.

Our work here, in the main, we think, is gradually on the increase. And for its continual growth, we would earnestly ask the prayers of God's people. May God bless our BAPTIST RECORD during this year as never before, together with its editors and its readers. Sincerely, Yours for the Master, G. C. JOHNSON, Macon, Miss., Jan. 6, 1897.

## From the Delta.

DEAR RECORD—I noticed a report in the RECORD this week from the Delta, which I wish to say a few things about. Beginning with the very heart of the Delta in point of location, and as a business place, Rev. W. E. Ellis is the beloved pastor at a splendid man, a splendid preacher and is doing a fine work in the intersection of the two great railroads, Georgia Pacific and Illinois Central, and on the banks of the Yazoo River, in one of the richest sections of this great country. The town is growing rapidly, has electric lights and water in the streets, and a fine number of mills and factories in process of erection. All of our cause of progress is steadily moving forward under the leadership of the Rev. W. E. Ellis.

I have a lovely home in Greenwood, where I expect to spend the rest of my life. My work here is Leland, and as fine as any man ever had pleasure to do. I will give two Sundays to Leland this year. Bro. V. H. Nelson, pastor for the past two years, has been here, and did a good work serving the month preaching in Maryland is another of my

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## Some Facts Concerning Mormonism.

It is a fact, that the Mormon church intends to send its elders into every community throughout the country, where they have not already been; and that, too, in the near future.

"It is a fact, that quite a number of the elders are now at work in every State in the Union, making a private canvass of the country in the interest of Mormonism, and are distributing their literature promiscuously as they go.

It is a fact, that the literature thus distributed is very misleading, as well as the preaching of the elders, for it presents the Mormon faith as being something, while it is nothing.

It is a fact, that the Mormon church has not reformed in principle. Its reformation in the practice of polygamy, as well as that of some other evils, was forced upon it by the United States Government. They still hold as tenaciously to the doctrine of polygamy as ever, and the elder that teaches differently is seeking to deceive the people.

It is a fact, that the elders will lie concerning their doctrines and practices in order to deceive and mislead the people.

It is a fact, that many who are thought to be merely Mormon sympathizers, have already embraced the Mormon faith and are in its full fellowship. Some have been known to be baptized secretly, and to have kept the matter concealed, and at the same time held membership in another church; and thus they stood in full fellowship in two churches at the same time, in the same community. Such treacherous dealing is allowed to those who wish to keep their Mormon faith a secret for the sake of popular favor.

It is a fact, that the Mormon church has dispensed with the "gathering," and now leaves her proselytes here and there throughout the country wherever made.

It is a fact, that these proselytes, who call themselves "Latter Day Saints," will use their influence, civilly and socially, against the best interests of the people.

"These facts, and much more of like nature that might be mentioned, should arouse the indignation of every lover of virtue and good government against these soul destroying tendencies of the lower region. I have repeatedly warned the people against giving the elders any assistance or encouragement in

their high section of the Delta, which I wish to say a few things about. Beginning with the very heart of the Delta in point of location, and as a business place, Rev. W. E. Ellis is the beloved pastor at a splendid man, a splendid preacher and is doing a fine work in the intersection of the two great railroads, Georgia Pacific and Illinois Central, and on the banks of the Yazoo River, in one of the richest sections of this great country. The town is growing rapidly, has electric lights and water in the streets, and a fine number of mills and factories in process of erection. All of our cause of progress is steadily moving forward under the leadership of the Rev. W. E. Ellis.

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## January.

Sometimes with lantern

ACTING THE GENTLEMAN.

A Story For Boys.

BY BESSIE LACKEY STAPLE

CHAPTER 2.—Continued.

"What can you do?"

"Anything any other boy can do, sir."

"Sweep the floors?"

"Yes, sir."

"Build fires?"

"Yes, sir."

"Black boots?"

"Yes, sir."

"Think you could dust a desk without moving a paper?"

"Don't think I could, sir, glancing at the mass of crumpled papers. "But I can do it and replace them."

"Think you could? Well, be mused as if undecided, he was something about the old, faded, yellowed paper.

"But he's a rough case, surely," he mused to himself. Henry stood anxiously by his door.

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Clinton W M S, Christmas	.....	
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3	00	DEER CREEK ASSOCIATION.
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5	00	Carothers.
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8	85	Shaw W M S, f m., 5
1	80	State missions, 5
3	00	Home missions, 5
7	50	* Mrs. Rule Leheron Xmas
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2	00	Brookhaven W M S, f m., 3
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0 00	Mississippi College,.....	8
6 60	Home uses,.....	32
	Total,.....	\$36
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3 70	Vice-President, Miss La Durham.	
1 00	Blue Mountain W M S, f m, \$5	
8 00	Canaan W M S, Xmas offer, 8	
6 00	Total,.....	\$
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0 00	White Oak W M S, min	
1 00	education,.....	
1 00	Home missions,.....	
1 00	Foreign missions,.....	
2 00	Mississippi College,.....	

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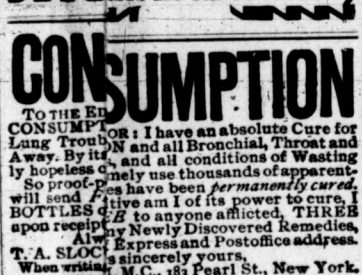
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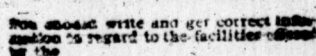
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8 10pm	8 40am	St Louisville ar	7 55pm	7 30am
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8 35am	9 10pm	St Ft Snodgrass ar	9 30am	7 10pm
8 50am	9 25pm	St Port Payne	9 45am	6 50pm
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